

RAILROADS.

PHILADELPHIA AND READING R.R.

ARRANGEMENT OF PASSENGER TRAINS.

OCTOBER 6th, 1879.

Trains Leave Harrisburg as Follows: For New York via Allentown, at 5.20, 8.05 a. m. and 1.45 p. m. For New York via "Bound Brook Route," 5.20, 8.55 a. m. and 1.45 p. m. For Philadelphia, at 5.20, 8.05, 9.55 a. m., 1.45 and 4.00 p. m. For Reading, at 5.20, 8.05, 9.55 a. m., 1.45, 4.00 and 8.09 p. m. For Pottsville, at 5.20, 8.05 a. m. and 4.00 p. m. and via Schuylkill and Susquehanna Branch at 2.40 p. m. For Auburn, 5.30 a. m. For Lancaster and Columbia, 5.20, 8.05 a. m. and 4.00 p. m. For Allentown, at 5.20, 8.05, 9.55 a. m., 1.45 and 4.00 p. m. The 5.20, 8.05 a. m. and 1.45 p. m. trains have through cars for New York. The 5.20 train has through cars for Philadelphia. The 5.20, 8.05 a. m. and 1.45 p. m. make close connection at Reading with Main Line trains having through cars for New York, via "Bound Brook Route."

SUNDAYS:

For New York, at 8.20 a. m. For Allentown and Way Stations, at 8.20 a. m. For Reading, Philadelphia, and Way Stations, at 1.45 p. m. Trains Leave for Harrisburg as Follows: Leave New York via Allentown, 8.45 a. m., 1.00 and 5.30 p. m. Leave New York via "Bound Brook Route," 7.45 a. m., 1.30 and 4.00 p. m., arriving at Harrisburg, 1.00, 8.20 p. m., 12.35 midnight. Leave Lancaster, 8.05 a. m. and 3.50 p. m. Leave Columbia, 7.55 a. m. and 3.40 p. m. Leave Philadelphia, at 8.45 a. m., 4.00 and 7.45 p. m. Leave Pottsville, 6.00, 9.16 a. m. and 4.40 p. m. Leave Reading, at 4.50, 7.55, 11.50 a. m., 1.30, 6.15, and 10.35 p. m. Leave Pottsville via Schuylkill and Susquehanna Branch, 8.25 a. m. Leave Auburn via Schuylkill and Susquehanna Branch, 11.50 a. m. Leave Allentown, at 5.55, 9.05 a. m., 12.10, 4.30, and 9.05 p. m.

SUNDAYS:

Leave New York, at 8.20 p. m. Leave Philadelphia, at 7.45 p. m. Leave Reading, at 7.35 a. m. and 10.35 p. m. Leave Allentown, at 9.05 p. m. J. E. WOOTEN, Gen. Manager. C. G. HANCOCK, General Passenger and Ticket Agent.

THE MANSION HOUSE,

New Bloomfield, Penn'a.,

GEO. F. ENSMINGER, Proprietor.

HAVING leased this property and furnished it in a comfortable manner, I ask a share of the public patronage, and assure my friends who stop with me that every exertion will be made to render their stay pleasant. A careful hostler always in attendance. April 9, 1878. It

NATIONAL HOTEL.

CORTLANDT STREET, (Near Broadway,) NEW YORK.

HOCHKISS & POND, Proprietors

ON THE EUROPEAN PLAN.

The restaurant, cafe and lunch room attached, are unsurpassed for cheapness and excellence of service. Rooms 50 cents per day, \$3 to \$10 per week. Convenient to all ferries and city railroads. NEW FURNITURE. NEW MANAGEMENT. 41y

THE WEEKLY PRESS FOR 1880.

NEW ATTRACTIONS.

A PENNSYLVANIA SERIAL STORY.

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In order to place THE WEEKLY PRESS within the reach of the Republican voters of the State the price has been reduced to One Dollar and Twenty-Five Cents for the year, by the single copy, or to One Dollar for the year, by clubs.

The Press is thoroughly devoted to the principles of the Republican party, and maintains the Republican organization because it believes that the prosperity and progress of the people cannot be safely intrusted to any other existing political organization. During the year 1880, the most stupendous political conflict of this epoch will take place. Upon its issue will depend the political destiny of the country for many years.

The Press steadily resists the aims of the "Solid South," which is now organized to capture the Executive, to retain Congress, to remodel and control the Supreme Court, and to subordinate every public interest to the selfish purpose of controlling the policy of the Nation, and thereby gaining by legislation and peaceful means what it lost on the field. The Press enforces the duty of enforcing in full force the Constitutional Amendments made to secure the fruits of the war; upholds the right of every lawful voter to a free and unobstructed exercise of his right; insist upon an honest return of the votes cast; justifies the use of all necessary means to prevent fraudulent voting and fraudulent returning of votes; accepts as fundamental the equal right of every citizen to the adequate protection by the law of his political as well as his civil rights; maintains as wise the Republican policy of Resumption and honest financial legislation; defends as sound the Protection to American Industry; and, in general, follows whithersoever the Republican principle leads. Special measures have been adopted to strengthen the Paper in all its departments.

THE EDITORIAL DEPARTMENT will be in the hands of able and experienced writers, and the range of subjects discussed will be as wide as in any other first-class newspaper in the Union.

THE LITERARY, THE CRIMINAL, THE POLITICAL, THE FAMILY, AND THE CHILDREN'S DEPARTMENTS will remain in charge of experienced and capable editors; and the Market Reports will be full and accurate.

CLOSE ATTENTION will be given to the State News of Pennsylvania, New Jersey and Delaware.

OUR FOREIGN CORRESPONDENCE will include letters from Europe and all portions of the World.

A SPECIAL FEATURE of 'The Weekly Press' will be a Serial Story in illustration of Frontier Life in Central Pennsylvania, prior to and during the Revolutionary War, in which John Brady and his sons John and Samuel, and other Border celebrities will be prominently introduced. This story will be written by Mr. Charles McKnight, author of 'Our Western Border,' 'Old Fort Duquesne,' and 'Simon Girty,' and will be begun about the middle of November.

Special terms will be made with Canvasers. Specimen copies sent free on application.

Parties sending \$1.25 will be entitled to receive the paper from date till January 1, 1881.

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The 'Tri-Weekly Press' published every Tuesday, Thursday and Saturday. Mailed to subscribers (including prepaid postage) at \$1.00 per annum; \$2.00 for six months, and \$1.00 for three months.

Address THE PRESS COMPANY (LIMITED), S. W. Seventh and Chestnut Sts., PHILADELPHIA.

Marrying Under Difficulties.

BY REV. HENRY H. JESSUP, D. D.

IN THE year 1863, before the ordination of Pastor Sulleba, there being no Protestant properly qualified to perform the marriage ceremony in Hums, Syria, I went to that city to marry two of the Protestant young men. It was the first time a Protestant marriage had ever taken place in Hums, and great interest was taken in the ceremony. It is the custom among the other sects to pronounce the bride and groom husband and wife, neither giving an opportunity to spectators to object nor asking the girl if she is willing to marry the man. The girl is oftentimes not consulted, but simply told she is to marry such a man. If it pleases her, well and good. If not, there is no remedy. The Greek Church gives no liberty in this respect, although the priests take it for granted that the friends have satisfied both bride and groom with regard to the desirableness of the match. If they are not satisfied, the form of the ceremony gives neither of them the right of refusal.

Two young men, Ibrahim and Yunis, called upon me, soon after my arrival, to make arrangements for the marriage. I read them the form of the marriage ceremony and they expressed their approval, but said it would be necessary to give the brides very careful instructions as to how and when to answer, lest they should say yes when they should no, and no when they wished to say yes! I asked them to accompany me to the houses of the girls, that I might give them the necessary directions. They at once protested that this would not be allowed. They had never called at the bride's houses when the girls were present, and it would be a grievous breach of decorum for them to go even with me. So certain of the male relatives of the girls were sent for to accompany me, and I went to their houses. On entering the house of the first one, it was only after long and elaborate argument and diplomatic management that we could induce the bride to come in from the other room and meet me. At length she came, with her face partially veiled, and attended by several married women, her relatives.

They soon began to ply me with questions. "Do you have the communion before the ceremony?"

"No."

"Do you use the 'Ikkeel,' or crown, in the service?"

"No, we sometimes use the ring."

Said one, "I hear that you ask the girl if she is willing to take this man to be her husband."

"Certainly we do."

"Well, if that rule had been followed in my day, I know of one woman who would have said no; but they do not give us Greek women the chance."

I then explained to them that the bride must stand beside the bridegroom, and when I asked her if she knew of any lawful reason why she should not marry this man, Ibrahim, she should say No,—and when I asked her if she took him to be her lawful and wedded husband, she must answer Yes. Some of the women were under great apprehension that she might answer No in the wrong place; so I repeated over and over again until the girl was sure she should not make a mistake. The woman above alluded to now said, "I would have said no in the right place, if I had been allowed to do it!" I then went to the house of the other bride and gave her similar instructions. The surprise of the women who came in from the neighborhood, that the girl should have the right to say yes or no, was most amusing and suggestive. That one thing seemed to give them new ideas of the dignity and honor of women under the Gospel. Marriage in the East is so generally a matter of bargain and sale, or of parental convenience and profit, or of absolute compulsion, that young women have little idea of exercising their own taste or judgment in the choice of a husband.

This was a new doctrine for the city of Hellogabalus, and, as was to be expected, the news soon spread through the town that the next evening a marriage ceremony was to be performed by the Protestant minister, in which the bride was to have the privilege of refusing the man if she wished. And, what was even more outrageous to Hums ideas of propriety, it was rumored that the brides were to walk home with yards upon yards of some dress fabric. "Dirzee," says she, "how long will it take you to run these breadths together?" "Tree day, Missis," replied Dirzee. "Missis, please, plenty too much work."

"Three days? Nonsense! Three hours you mean. You are a very lazy man, and I'll cut your pay. Give me the stuff; I'll do it myself." Then the lady retires to her boudoir, from the inmost penetralia of which a sharp and continuous click and whirr reach the tailor's ears. He can't make out what it is, and he is much too lazy to speculate on it. He continues to "chew betel," and yawningly to ply needle and thread.

rooms open, and the open space or court of the mission house was very large. Before the brides arrival, the entire court, the church and the school-room, were packed with a noisy almost riotous throng. Men, women and children were laughing and talking, shouting and screaming to one another, and discussing the extraordinary innovation on Hums customs about to be enacted. Soon the brides arrived, accompanied by a veiled and sheeted crowd of women, all carrying candles and singing as they entered the house. We took them into the study of the native preacher Sulleba, and after a reasonable delay, we forced a way for them through the crowd into the large square room, then used as a church. My brother and myself finally succeeded in placing them in proper position in front of the pulpit, and then we waited until Assad and Michael, Yusel and Nasif had enforced a tolerable stillness. It should be said that silence and good order are almost unknown in the Oriental churches. Men are walking about talking, and even laughing, while the priests are "performing" the service, and they were much impressed by the quiet and decorum of Protestant worship.

The two brides were closely veiled so that I could not distinguish the one from the other. Ibrahim was slender and tall, at least six feet three, and Yunis was short and corpulent. So, likewise, one of the brides was very tall, and the other even shorter than Yunis. As we could not see the brides' faces, we arranged them according to symmetry and apparent propriety, placing the tall bride by the tall groom, and the two short ones together. After the introductory prayer, I proceeded to deliver a somewhat full and practical address on the nature of marriage, and the duties and relations of husband and wife, as is our custom in Syria, not only for the instruction of the newly married pair, but for the good of the community. No Methodist exhorter ever evoked more hearty responses, than did this address, from the Hums populace. "That is true," "That is news in this city," "Praise to God," *Mashallah!* A woman exclaimed on hearing of the duties of husband and wife, "Praise to God, women are something after all!" I then turned to the two pairs, and commenced asking Ibrahim the usual questions, "Do you," etc., etc., when a woman screamed out, "Stop, stop, Khowadji, you have got the wrong bride by that man. He is to marry the short girl!"

Then followed an explosion of laughter, and during the confusion we adjusted the matter satisfactorily. A Moslem Effendi who was present remarked after listening to the service throughout, "That is the most sensible way of getting married that I ever heard of." After the ceremony, we sent the newly married pairs to the study to wait the dispersion of the multitude, before going into the street. But human curiosity was too great. None would leave until they saw the extraordinary sight of a bride and groom walking home together. So we prepared our lanterns and huge canes, and taking several of the native brethren, my brother and myself walked home with Ibrahim and wife, and then with Yunis and his wife. We walked on either side of them, and the riotous rabble, seeing that they could not reach the bride and groom without first demolishing two tall Khowadjis with heavy canes, contented themselves with coarse jokes and contemptuous laughter.

This was nine years ago, and on a recent visit to Hums, the two brides and their husbands met me at the door of the church on Sunday, to show me their children. Since that time numerous Protestant weddings have taken place in Hums, and a new order of things is beginning to dawn upon that people.

The First Sewing-Machine in India.

IN THE days when the sewing-machine was in its earliest infancy, a lady residing in India imported one, and for a long time kept its mysterious working hid from the ken of her native tailor. This functionary was the slowest of his proverbially slow "caste," and wasted no end of time drawing over hem and stitch. One day his mistress comes to him arm-laden with yards upon yards of some dress fabric. "Dirzee," says she, "how long will it take you to run these breadths together?" "Tree day, Missis," replied Dirzee. "Missis, please, plenty too much work."

After an hour or two, "Missis," comes back, and throwing at Mr. Dirzee's feet the raw material now fashioned into a completed skirt, says: "There! See! You wanted three days, you sleepy fellow, to finish this, and I have done it already." Astonished, Dirzee turns over the drapery, examines the seams, scrutinizes the stitch, and satisfies himself that all is proper and according to tailors' rule. He is confounded. It passes his understanding. There lies the work done and no mistake. But how? He springs up from the mat on which he has been squatting; he kicks over the little brass vessel which holds his drinking-water; he scatters right and left thread, needles, thimble; he stops not to put on his sandals or to adjust loosened turban and waistcloth. Scared and bewildered, he runs for very life into the bazaar, shouting as he goes along; "Shitan! shitan! (The Evil one! the Evil one!) He do tailor business that Mem's house. I listen! I hear! He cry 'Cleck, cleck, cleck!' Two hour time he neber stop cry. Den! Plenty too much true this word I tell. Ebery bit true. All work done finish! I not go back dat bungalow." And he never did.

The Monkey and the Hawk.

THE cook of a French nobleman, whose chatteau was in the south of France, had a monkey which was allowed the free range of the kitchen, and which was so intelligent that by severe training its natural propensity to mischief had been subdued, and it was even taught to perform certain useful services, such as plucking fowls, for instance, at which it was uncommonly expert. One fine morning a pair of partridges was given it to pluck. The monkey took them to an open window, which looked directly upon the park, and went to work with great diligence. He soon finished one, which he laid on the outer edge of the window, and then went quietly on with the other. A hawk, which had been quietly watching his proceedings from a neighboring tree, darted down upon the plucked partridge, and in a minute was up in the tree again, greedily devouring his prey.

The consternation of the monkey at this untoward adventure may be easily imagined. He knew he should be severely whipped for losing it. He hopped about it great distress for several minutes, when suddenly a bright thought struck him. Seizing the remaining partridge, he went to work with great energy and stripped off the feathers. He then laid it on the ledge, just where he had placed the other, and closing one of the shutters concealed himself behind it. The hawk, which by this time had finished his meal, very soon swooped down upon the partridge; but hardly had his claw touched the bird when the monkey sprang upon him from behind the shutter. The hawk's head was instantly wrung, and the monkey with a triumphant chuckle, proceeded to strip off the feathers. This done, he carried the two plucked fowls to his master, with a confident and self-satisfied air, which seemed to say: "Here are two birds, sir, just what you gave me." What the cook said, on finding one of the partridges converted into a hawk, is more than we are able to tell.

No Place for a Rogue.

PARIS is the last place a runaway criminal would wish to go to. Such is the vigilance of that city's government that no rogue can possibly hide there—and no honest man lacks protection.

The population, floating or permanent, of every arrondissement or ward in Paris is counted officially every month. Be your abode at hotel, boarding-house or private residence, within forty-eight hours you are required to sign a register, giving your name, age, occupation, and former residence.

This, within the time mentioned, is copied by an official ever traveling from house to house with the big blue book under his arm. The register gives, also, the leading characteristics of your personal appearance.

Penalty attaches itself to host or landlord who fails to get and give to the official such registration of his guests.

There are no unmarked skulking holes in Paris. Every house, every room, is known, and under police surveillance; every stranger is known and described at police quarters within a few days of his arrival.

Once within the walls of Paris, and historically, so to speak, your identity is always there. In case of injury to any person the sufferer is not dependent on the nearest drug store for a temporary hospital, as with us.

In every arrondissement may be seen the prominent sign, "Assistance for the wounded, asphyxiated or poisoned."—Above always hangs the official tricolor. I say, "official" because a certain slender prolongation of the flag-staff denotes that the establishment is

under government supervision and no party may adopt this fashion.

The French flag is not flung to the breeze like the Stars and Stripes, so that none can tell whether it indicates a United States government or a beer saloon.

How a Millionaire Got a Cheap Will.

A MILLIONAIRE who lived and died in the vicinity of Chicago, as he felt his last days drawing nigh, summoned a distinguished neighbor and lawyer, who since has occupied one of the highest positions in the gift of representatives of the people, to prepare a last will and testament. When the will was drawn, the dying man said:

"I propose to make you my executor, and I shall require no bond from you.—Write that also."

The ex-judge complied, after thanking his client, and promised to execute his will to the best of his ability.

"What is your bill for drawing up my will?" asked the millionaire.

"Oh, under the circumstances, of course I shall charge you nothing," was the answer.

"But," said the other "that is not my way of doing business. Make out and accept a bill for your services and I will pay you now."

"Well, since you insist, I will make out a bill for a nominal sum—say \$25." And this member of the bar, who seldom draws breath without charging some one for the respiration, made out and receipted for \$25 a bill which under other circumstances would have been \$500.

The good man died and was buried.—When the will was read it was found that the name of his son had been inserted in place of that of the distinguished lawyer. The rulling passion was strong in death. The man who knew how to accumulate wealth understood the value of a tightly drawn will and the difference between twenty-five dollars and \$500. He had merely copied the words in the order they were written by his legal friend and thus had obtained irrefragable will at a small cost, and an executor of his own choosing.

How Birds are Prepared for Hat Ornaments.

THERE is no lady deserving of the name who could witness without a feeling of horror the process of preparing for use the feathered beauties which form such conspicuous ornaments in the present style of woman's hats.

If those who wear such ornaments knew the tortures to which these helpless little creatures are subjected and the heartless cruelty with which the business is carried on, they would shrink from even indirect complicity in it.

Of course the impression prevails, that all birds used for personal decoration are killed immediately when caught, and prepared in the ordinary way by taxidermists; but here is just where the mistake is made. The bird is taken alive, and while the bird is living the skin is skillfully stripped from their quivering ghastly bodies.

By this process it is claimed the feathers retain a firmer hold upon the skin. Such is the method by which all birds used in the decoration of ladies' hats are prepared.

Think of the exquisite humming-bird, the bluebird, the cardinal-bird, the oriole, and numberless others of beautiful plumage, struggling beneath the knife of the heartless operator; think of this, tenderhearted ladies, as your admiring gaze rests on the latest novelties in fashion by which our city belles are crowned.

Hundreds of thousands of birds of the brightest plumage are literally slayed alive every year; and as long as our ladies will consent to wear such ornaments, just so long will this cruel business be continued.

The Baroness Burdette-Coutts has placed herself at the head of a movement in England designed to put an end to the brutal business, and it is to be hoped that she will meet with cordial encouragement and co-operation on this side of the Atlantic.

A Lady's Wish.

"Oh, how I wish my skin was as clear and soft as yours," said a lady to her friend.

"You can easily make it so," answered the friend.

"How?" inquired the first lady.

"By using Hop Bitters, that makes pure rich blood and blooming health. It did it for me as you observe." Read of it. 43 2t.

A stout backbone is as essential to physical health as to political consistency. For weakness of the back and disorders of the liver and kidneys, the tonic and moderate dietetic action of the Bitters is the one thing needful. Remember that the stomach is the mainstay of every other organ, and that by invigorating the digestion by this preparation, the spinal column and all its dependencies are strengthened. For Hostetter's Almanac for 1880 apply to Druggists and Dealers generally. 49 4t.